THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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THE PIONEER MONUMENT.

FROM the times whose records have descended to us mildewed with the touch of the ages intervening, the custom of immortalizing the achievements of men by means of enduring figures in public places has been practiced and upheld. It is the one feature of ornate or idealistic life which has obtained among all conditions and races, and regarding which Christian and pagan, Deist and infidel, scholar and savage, the ancient and the modern man stand upon common ground. It is at once a poetic tribute and a piece of realistic history whose stories come to the succeeding ages without alteration, perversion or misdirection. The Pyramids of Egypt, in reality the creation of an enlightened and enterprising race but so remote from us and with customs so vastly different that comprehension of either by us is baffled at the outset, contain much more than has ever been elucidated, certainly more than ever will be unfolded in our day by means of any scholastic appliances that may be brought to bear upon them; while they together with the sphinx, that other wondrous structure which has borne them company for a length of time beyond which there is no record save that which they themselves contain, to the mind untrained in the lore of primeval things and untouched by the sanctity which comes of a devout intent, seem to be the purposeless, objectless creation of a race of ignorant idolaters. But there they are, with their tales of former and forecasts of future days partly told and largely not told, a source of quiet but earnest investigation and constant thought to a select few, an object of ridicule to another few, and a cause of conjecture and wonder to all who look upon or read attentively regarding them. In no other form could the inscriptions which they contain, the lessons which they impart, have crossed a span of time measured by thousands of years and remain in this day so nearly unimpaired that for purposes of research

they appear now as they did when the last stroke of the last workman upon the wondrous pile faded away in silence upon the surrounding air.

All nations and parts of nations have their ideals in the different walks of life who receive recognition in one way or another. In some cases public and private service became so pronounced, so far-reaching and so consequential that rewards in the present and commemoration for the future are their portion. In war, poetry, history, fiction and various other departments of human activity we have before us in lustrous bronze or enduring marble, men who became famous and won places beyond those filled by the great body of their fellows. They have become numerous and represent different ages, nearly all times and every place where civilization in any of its phases has ever held sway. None of these mementoes is or was more deserving than that which now graces the central portion of Utah's metropolis and commemorates the achievements of her Pioneers. They halted near the spot where this tribute to their worth, this silent reminder of their achievements now stands, and here, surrounded by solitude, environed by dreariness and beset with misfortunes, they began a work which we now look upon as among the grandest in its conception and most perfect in its consummation of any that ever bore down wildness and savagery to uplift in their places the fullness of Christianity, progress, enlightenment and wealth. They labored and endured not for themselves alone, but for those who have succeeded them and for those who in turn will succeed their successors, and most fittingly is the grand achievement at last signalized.

The structure stands at the junction of Main with South Temple streets, the figure which crowns the work facing the south; though having equal dimensions throughout, horizontally, the monument cannot be said to front any particular way while actually fronting all the cardinal points of the compass. The base and pedestal are of Utah white granite and weigh altogether over twenty tons. The figure at the top is a cast in bronze of President Brigham Young, heroic size, it being the work of the Utah born sculptor, C. E. Dallin. The great leader is represented as being attired in his ordinary apparel of loose but well-fitting clothes and is bare-headed; his right hand rests upon a walking-stick and his left is extended at full length as when saying, "Here will we build the temple of our God." On the south side of the pedestal, or obelisk as it would be more proper to say, is a bronze plate three feet long by one and one-half feet wide, containing the inscription in bold characters, "In honor of Brigham Young and the Pioneers." On the north side is another plate of the same size and material inscribed with the names of the Pioneers. From the base to the top of the statue is thirty-five feet, the figure being eleven and one-half feet. The whole is enclosed in a substantial railing built around the monument in circular form and about fifty feet in diameter.

The space between the structure and the railing is beautifully sodded, the green grass being as pleasing to the eye as the monument is impressive to the mind.

The monument was unveiled on the opening day of the Jubilee exercises, Tuesday, July 20, 1897, in the presence of a vast concourse of people esti-

mated at fully 50,000 and which may have been more. The throng included all the remaining Pioneers but a very few who could not be reached; and as they looked upon the noble pile erected that their names and achievements in behalf of a common humanity might be kept ever before the world, and heard the cheers, and plaudits, and peans of praise which went out upon the surrounding space, each must have said to himself in the mute tones which the soul alone could hear—"I have not lived in vain. The work which through the favor of God I have been permitted to assist in accomplishing is accepted by Him and acknowledged of mankind. All is well. I am content."

May this work, marking the culmination of one of those victories of peace which is greater than any achieved by war, hallowed as it is in the cause of a nation's newer and more lasting greatness, ever remindful of what man can do when filled with devotion to a righteous cause and led by the pure and steady light of inspiration, never perish from the presence of our race.—S. A. KENNER, *in Juvenile Instructor.*

COUNSEL REJECTED AND THE CONSEQUENCE.

A PROMINENT member of the Church, who had been associated for many years with a man in high authority, who subsequently apostatized, and had never noticed any inpropriety on his part with the opposite sex, once asked President Brigham Young the cause of his fall. The official had been a diligent and eloquent preacher of the Gospel; his missions had been numerous, and so far as his associates observed, faithfully performed. There was no apparent cause for his apostasy other than an inclination which was scarcely noticed, to read works on Spiritualism and attend seances. Hence the question concerning the cause of the loss of the Spirit.

President Young's reply was that at one time this man's presiding officers had advised him against a course which he had decided to take. This counsel he wilfully disobeyed, and raised his heel against the authority of God. The terrible result was that from the very moment he rejected the counsel of his presiding officer, he began to grow dark in his mind, until finally he denied one of the cardinal principles of the Gospel and became entirely recreant to the truth.

All his eloquence, his long experience in the Church, his previous record of good deeds, his covenants, his associations, his hopes and fears did not save him from the apostate's doom when he turned aside from the word of God through His servant.

How impressive should be this lesson to all who are inclined to have their own way, to boast of their independence! Better far not to seek counsel of the Priesthood, than to reject it when once imparted. Danger lies in the path of the Latter-day Saint who does not seek counsel; but more especially is he exposed, who having asked counsel, fails to accept and obey it.—*Contributor.*

AN OLD TIME DANCING PARTY.

Those who to-day attend a ball in Utah expect to enter a fine hall, well lighted and tastefully ornamented, and to dance to the best of music, because this is the general rule. But it was not always so in Utah, as many of our elderly people will recollect. To illustrate the difference I give a sketch of one which I attended in early days.

It was in Parowan, Iron County, in the fall of 1851. The largest house in the place was a log building used for Sunday meetings, schools, dancing and other public assemblies, and in this the merry-makers met. As this party was to be rather a "swell" affair, extra exertion was made to obtain the best of music regardless of expense, and so two fiddlers were engaged instead of one, the usual number, and each gentleman was expected to bring two candles to pay for his ticket, those not burned to go to the musicians as their pay. This was no small matter, as candles were very scarce, and generally were kept in reserve for cases of sickness or other extra occasions.

This wise arrangement as to candles promised a brilliant room, but unfortunately, when the time arrived to light up it was found no one had brought a candlestick. The committee, their minds overburdened with the magnitude of the affair, had entirely forgotten this necessary appendage to a candle. But when was Young America hindered from dancing by so slight an impediment? Some took their jack knives, stuck a blade into a log, and this when partly closed, would hold a candle very well; others rushed home and brought large potatoes or turnips which were transformed quickly into candlesticks by slicing off the bottom for a base and by making a hole in the top to hold the candle; and shingles stuck between the logs at intervals made very good brackets for them.

Then we come to the dance. The musicians are seated at one end of the room, upon a table, while the company occupy seats along the sides, formed of rough boards covered with quilts and upheld by blocks and benches. The younger part of the company show unmistakable signs of impatience until the Bishop, in humble prayer, asks the blessing of God upon the evening's enjoyment. He ceases, and expectation lights up every eye. "Numbers one to twelve," cries the floor manager, and all holding those numbers rush for their partners. The numbers, by the way, were drawn, lottery fashion, from a hat passed round at the commencement. But one of these dancers was a youth evidently new to social functions of this kind, and was a picture of embarassment and unrest as he sat casting covert glances towards "his girl"—his first boyish love perhaps—watching the moment when he could lead his partner to the floor unobserved by any one, and she apparently a little flurried too. Here a couple of tall gawky youths are just bowing awkwardly to their partners, but unluckily they stand back to back and are a little too near to each other. The result is a collision entirely spoiling the dignity of their salute, and causing a titter in those lucky enough to witness the scene, much to the inward wrath of the unlucky youths. But the music and "circle all" quickly banish all remembrance of the incident and away they go. How delicious

to watch this elderly couple who are just learning to dance! The only thing they seem to have really learned is how to make the most mistakes in a given time. But no one laughs at them, as they evidently are doing their best, and friendly hands pull them this way or push them the other until the figure is finished, and they stand, the picture of pleasure and contentment, having got through, thus far, a very difficult undertaking.

Most young men in those days considered that the greater the number of "steps" they could execute to the second, the greater their skill as dancers, and so the boys' feet flew and the girls' skirts swished in marvelous fashion. But such violent "skill" brings copious moisture to the brow, which the few who are lucky enough to possess a handkerchief remove by its use; while others, not so favored by fortune, use their shirt sleeves. To wear a coat on such an occasion would sadly interfere with this convenience—a coat being an article of no real use, and always in one's way. Besides this, most of the boys didn't own a coat, but wore shirts of linsey or flannel, with two big pockets on the bosom. The second figure being finished, the caller cries "Promenade all—you know where," and each swain proudly leads his partner to her seat. But new arrivals have filled all vacant places, so one girl holds another on her lap, the boys looking on enviously and wishing they could hold them instead.

After a while a rest is called; some one sings a song or speaks a few words until all are rested—then, "on with the dance!" About 11 p.m., many glances are cast towards a corner where many baskets, pails and pans are piled, and the younger ones whisper, "When will they have the picnic?" Reproved by their elders, their eyes still plead, though their tongues are silent; for you know, boys are always hungry. But others, too, are hungry, and soon the eatables are all spread by the sisters, and eaten with a relish.

Let us examine the contents of this pan. Here is a cake—a little dark in color, perhaps. Well, that is because it is sweetened with home-made molasses made from corn stalks, beets, melons or parsnips, each of which will make a passable syrup. Here are cakes with dried service berries in them—rather tasteless—but it is the best we have, and good enough for anybody. Sugar is almost unknown, raisins and spices entirely so. But, luckily, happiness does not depend upon delicacies, and all are happy without them.

Again the dance goes on, and by this time the candles are becoming short and flaring. What is that fellow doing? Oh, just scraping off, as much as possible, the grease that has dripped upon his only coat, as he sat under one of the candles. He says nothing, but his eyes speak volumes of wrath. Poor fellow! He only wears his coat upon the most momentous occasions, and we must excuse his ill-feeling. But oh, the perversity of human nature! His mind becomes serene as he beholds a rival engaged in a similar manner; or, the girl who had refused his escort to the dance, scraping the tallow from her best dress—the girl whom he has idolized in secret for the last three weeks. "Serves her right," he says to himself. She, noting his look of exultation at her trouble, vows inwardly to get even with him, even if she has to marry him to accomplish it.

The dance is dismissed with benediction, and all have enjoyed it; not an unkind word or oath has been heard; not a single breath tainted with liquor; peace and good will have reigned supreme.

And now, while the mothers gather their pans and baskets, a crisis is approaching which, to the inexperienced, is appalling, while it is to others a delightful anticipation,—the pairing off, and seeing the girls home. See these two youngsters,—timid where girls are concerned, but brave as lions when facing Indians or grizzlies. They both secretly watch the same girl and try to meet her at the door, fondly believing no one notices them. Vain thought! She sees them both, and secretly rejoices, as she perfectly understands, while seemingly utterly unconscious of all. She carelessly delays, to give them opportunity, and is trying to decide which of them to favor as they approach. Thus, it may be, she may be unconsciously settling, for good or for ill, the most important event of her life; a union that may endure through all the eternities, or may result in final and eternal separation.

This description of an old time party is not a fancy sketch, but will be recognized by many of the older readers of the *News* as a true picture, and bring to their remembrance many happy reunions in the days long past, with friends who long ago have passed behind the vail. But I will confidently assert that no more real enjoyment can to-day be found in a dancing party or a Bradley-Martin ball than those of olden time within the log walls and upon the rough floor of our primitive schoolhouse.—J. H. MARTINEAU, *in Deseret News.*

THE EFFECTS OF MOBOCRACY.

DURING the early days of the Church mobocracy reigned and the Latter-day Saints were its victims. The Prophet Joseph and others of the brethren suffered great violence from mobs. Filled with hatred against the Church and with a murderous spirit against the servants and people of God, men would band themselves together and resort to deeds of violence against the Latter-day Saints. While the Saints lived in Kirtland, they suffered severely from this spirit. The laws were trampled down, and the rights of the people were thrown aside because they believed in the Gospel of the Lord Jesus Christ. This was their only offense. Upwards of forty times our beloved Prophet was brought before courts and upwards of forty times nothing was found against him. He and his brother Hyrum died victims of this spirit.

After the Saints felt it necessary for safety to leave Ohio they received no better treatment in the states of Missouri and Illinois. The blood of innocent men and women stain the soil of those states. They were driven from their homes and possessions and were plundered of thousands and thousands of dollars' worth of property. It may be interesting to our children to know that the servants of the Lord lifted their voices in solemn protest against these outrages. They did everything in their power to bring their wrongs to the knowledge of the leading men and the entire

people of this nation, but their appeals were vain. Persecution and mobocracy did not cease, and finally the Latter-day Saints fled into the wilderness. But Joseph the Prophet, inspired by the Lord, predicted that the people of this nation should yet suffer from mobocracy and that they should have mobs to their hearts' content. The nation was repeatedly warned that if they permitted the Latter-day Saints to be murdered, and robbed, and persecuted, and driven, without interposing to prevent these wrongs, the nation itself would suffer from that spirit, and mobs would give them serious trouble.

These predictions are being abundantly fulfilled. What is called lynch law prevails in many parts of the Union. Mobs organize and take prisoners out of the hands of the officers of the law and execute them. Men band themselves together and attack jails, set the officers of the law at defiance and take prisoners out and lynch them. It is only recently that in a city of nine thousand inhabitants near the capital of the State of Ohio a mob organized, and the militia fired upon it and killed a number of citizens. The whole State was excited, and the officers of the militia were in danger of their lives. This mob was a frenzied collection of men who brutally and without regard for the law lynched a prisoner. The case was very aggravated. The judge had just sentenced the criminal to death, but the mob took him from the officers and kicked and strangled him to death in broad daylight, and not one man of this mob even disguised himself. The judge who had passed upon the wretched victim the extreme penalty rushed out to implore the mob to let the law take its course, but it is said that he was fortunate to get off himself without being lynched.

In commenting upon this outrage, a prominent journal (The Springfield *Republican*) says: "It is time that somebody in authority fought one of these mobs to the death, either of himself or the mob; go as a martyr, if need be, to law and order, and build his monument high. This affair is true anarchy. The mob spirit is growing more unrestrained. There have been other lynchings in Ohio within recent years, and what happens in Ohio may easily happen in New England. Respect the law, or we shall need a Bonapart to teach us to obey." In a severe comment upon the proceedings of this mob, another prominent journal (The New York *Tribune*) says: "Better cut down with grape and canister a whole city than to allow mobs to govern the Republic." Still another prominent journal says: "An alarming growth of the lawless spirit is to be observed among people who commonly pass for good citizens. The poison is working at the vitals of the American State."

A feeling of alarm is growing in many quarters respecting the readiness with which mobs become organized and set the law at defiance. There are good reasons for believing that many victims of mobocracy are innocent people. When men become roused and frenzied they do not stop to reason, and they are incapable of judging and they feel no responsibility for any act they may commit. Certainly the words of the Prophet are being fulfilled concerning mobocracy.—GEORGE Q. CANNON, *in Juvenile Instructor.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 2, 1897.

LACK OF HUMILITY.

Both Mark and Luke record these words of the Savior: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

For centuries the world has been taught incorrect ideas of religion. With much sophistry and unnecessary learning its religious teachers have tried to place a meaning upon the holy scriptures that never was intended by the writers of them. The wrong interpretation of one passage has necessitated putting a false construction upon other scriptural statements in order to make them harmonize. In this way they have built up a false system of religion; and having burdened their mode of worship with so many forms and ceremonies it requires a course of study in college to understand it. Because of the possession of such an elaborate plan of worship, mankind have become lifted up in the pride of their hearts, and and they are loth to part with their pet system of theology. So imbued are they with their own doctrines that they have lost sight of the pure, simple teachings of Christ, and will not submit to them because they are so simple. Being trained for so long a time to believe or profess belief in these false doctrines and practices many are not willing to cast away their erroneous notions and begin anew as a little child and learn the Gospel over again in the right way, that is, to accept the teachings of Christ in the simple sense in which they were given.

It is very true that unless a person does "receive the kingdom of God as a little child, he shall not enter therein." Unless a person is humble he is not in a fit condition to be taught, and especially is this true respecting those who desire to learn the Gospel. The lack of humility is what prevents many from accepting the Gospel of Christ. They are not inclined to believe with the simplicity and confidence of a child. Their condition is similar to that of one who has received incorrect training in art, as, for instance, that of music. A pupil who has been improperly trained in the science and art of music, is possessed of both erroneous theories and of faulty habits of execution. If these are of long standing they become so fixed that it is difficult to correct them. The only way that a teacher of the proper method can make a true musician of such a person is to get him to reject the old training altogether and begin anew and learn properly. To do this it will require humble submission to the teacher's wishes; and unless the pupil is inclined to submission he will never learn the art correctly. The same degree of humility is required of those who

have imbibed false ideas of religion in order to learn aright the principles of the true Gospel. Until they are willing to admit the possibility of their being in error they are not in a condition to accept the truth.

Humility is a virtue that should be cultivated throughout life. The ack of it is a hindrance to progress in the kingdom of God or in the pursuit of any useful knowledge. This life is a school, and all mankind are pupils. If they expect to advance they should be humble and susceptible to instruction from whatever source it may come.

IN COMMENDATION OF BRIGHAM YOUNG.

THE recent Pioneer Jubilee Celebration held in Salt Lake City received considerable comment from the press throughout the United States and even on this side of the water. One feature of the celebration was the unveiling of the statue of President Brigham Young, the leader of the Utah Pioneer. This has given newspaper editors occasion to speak of his achievements. Many of them pay a high tribute to his ability as a colonizer and leader in temporal affairs. As a spiritual director and teacher the outside world is slow to recognize his superiority. The material results of his teachings are naturally more easily discovered by those who are not in sympathy with his religious views. It is the spiritual minded only who can appreciate the benefit of his spiritual teachings.

The following paragraphs are written by men who are not religiously connected with the Latter-day Saints. They speak from personal observation and eulogise President Young for the great good he has done for the people whom he led.

Whatever may be said of Brigham Young's religious convictions, it must ever be conceded that in the developing and upbuilding of a great civil commonwealth he displayed a genius and heroic fortitude worthy of the greatest American in history.—*Colorado Catholic.*

We may deny his religion, but we cannot deny his work. He may have been a false prophet, but he was not a false builder. He may not have been inspired of God, but he inspired other men himself to do great things. We may deny his claims to divine leadership and divine authority, but we cannot deny that God made him and controlled him. Who, then, can blame his people for believing him an instrument of the Creator? The great works of a Creator are still there, and these people who have been there for fifty years saw Brigham Young and his associates laying the plans and completing those works.—*The Gazette*, (Pleasant Hill, Missouri).

Brigham Young had practical sense. He knew enough to know that man is a land animal and entitled by nature to a part of the earth on which to live. He not only knew this but he taught it, and, moreover, he practised it. The results are patent to all to-day who visit Utah. Here, as a direct result of Brigham's teachings, we find more people living in their own homes than any other place in the Union. He taught his followers to be industrious and frugal and, above all things, to keep out of debt. So great was the confidence these people had in him that his advice was followed, with the result that Utah to-day has the most prosperous and happy people in it that the sun lights in his course across the continent.—WARREN FOSTER, in *Living Issues.*

Now, don't think that I have become a Mormon, for I have not. Polygamy has been renounced by the head of the Church, so that what might seem its chief attraction is gone; but with thousands and tens of thousands of others who have visited these people and studied them in a quiet manner, I have learned to have great respect for the Mormon people, and will willingly record my belief that Brigham Young was one of the greatest leaders of men of the 19th century. He has been charged with many offenses, perhaps he was guilty of some. He has gone to his reward or his punishment, but the Church he established, the people he led, like Moses, from bondage and persecution, are flourishing, and this noble city with its 70,000 inhabitants, this great commonwealth of 250,000 souls, with its foundation laid in desert sands, is an enduring monument that needs no sculptured inscription to tell the world that he was greater than Moses.—HENRY STURGES, *in Dundas Star* (Ontario).

Here is a lesson, for verily it is a repetition of every past age. We stone our prophets, and kill those who are sent unto us, and when they are buried, and we reflect on the unselfishness of their lives and their interest in the general welfare of the people, we build monuments to their memories, sing peans of praise of their good works, publish their sayings as part of the sacred literature of the age, and tell the story of their lives to the children as good and noble examples for them to pattern after. This, all after we have persecuted them, stoned them and killed them. Alas! for the generations of the children of men, who know not their prophets, while living, toiling and struggling among and for them. The celebration of last week in Utah illustrates that history is ever repeating itself, and that "a prophet is not without honor save in his own country and among his own people."—*The Daily Star* (Tucson, Arizona).

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool on August 25th, 1897, per American Line steamer *Belgenland*: For the British Mission—John T. Edward, Ray Decker, Joseph Mitchell, Salt Lake City; David O. McKay, Huntsville; Samuel Holt, Amos N. Merrill, Logan; J. D. Holther, Ogden; Joseph Kirkham, Lehi. For the Swiss and German Mission—Z. S. Derrick, M. C. Stevenson, Salt Lake City; Bruce L. Brown, Ogden; David E. Haigh, Taylorsville; John Steiner, Colonia Pacheco, Mexico; George Jenson, Charles Bitter, Logan: For the Scandinavian Mission—John E. Groberg, Far West; John P. Lefgren, Lynne; Jos. T. Torgeson, Ogden. For the Netherlands Mission—Archibald Petterson, Paul T. Kammeyer, Andries Roghaar, Ogden.

The following named missionaries from Zion arrived in Liverpool September 1, 1897, per American Line steamer *Waesland*: For the British Mission—Thomas Gilchrist, Coalville; Thomas L. Fisher, Bountiful. For the Scandinavian Mission—Janne M. Sjodahl, Salt Lake City; Ole Jensen, Cottonwood, Wyoming. For the Netherlands Mission—Alfred L. Farrell and Brigham G. Thatcher, Logan. The two last named Elders are accompanied by their wives. Elder Sjodahl is on his way to Sweden carrying to King Oscar a present from the Scandinavians of Utah. The present consists of a Book of Mormon elegantly bound and encased in a handsome box made of Utah onyx.

RELEASES AND APPOINTMENTS.—Raguel Barber has been honorably released from presiding over the Cheltenham Conference and returned home August 28th, 1897, on account of ill health.

William C. Betteridge has been honorably released from laboring as a Traveling Elder in the Cheltenham Conference and returned home August 28th, 1897.

At the request of the First Presidency, Milford Williams has been honorably released from presiding over the Scottish Conference to return home. The time for his departure is not yet decided.

Christopher Wilcox has been released from laboring as a Traveling Elder in the Sheffield Conference and appointed to the Liverpool Conference.

T. W. Jones has been released from laboring as a Traveling Elder in the Scottish Conference and appointed to labor in the Welsh Conference.

William T. Noall has been appointed to preside over the Cheltenham Conference.

William McMillan has been appointed to preside over the Scottish Conference.

John T. Edward, David O. McKay, Joseph Mitchell and Thomas Gilchrist have been appointed to labor as Traveling Elders in the Scottish Conference.

Amos N. Merrill and J. D. Holther have been appointed to labor as Traveling Elders in the Leeds Conference.

Samuel Holt has been appointed to labor as a Traveling Elder in the Birmingham Conference.

Joseph Kirkham has been appointed to labor as a Traveling Elder in the Manchester Conference.

Ray Decker and Thomas L. Fisher have been appointed to labor as Traveling Elders in the London Conference.

CHELTENHAM CONFERENCE.

THE Cheltenham conference of the Church of Jesus Christ of Latter-day Saints convened on Sunday, August 22, 1897. The morning services being held at the Conference House, 18 Regent Street, and the afternoon and evening services in the Promenade Assembly Rooms, Regent Street.

There was present of the presidency of the European Mission, Edwin F. Parry; and among the visiting brethren were: Elder H. L. James of the Millennial Star Office; President J. H. Paul, and Elders Carl Poulton, George H. Meadows, Wm. A. N. Challis, Manasseh Smith and Joseph Smith of the Birmingham Conference; President Wm. Crane and Elder L. George Clark of the Welsh Conference; and Elder John H. Taylor of the Nottingham Conference. There were also present, President Raguel Barber and all the Traveling Elders of the Cheltenham Conference.

At the morning session the general authorities of the Church and the Presidency of the European Mission were presented and unanimously sustained. The following named Elders in the Cheltenham Conference were also unanimously sustained in their respective fields of labor. Raguel Barber as President, Thomas England, and Louis Fayter in the Cheltenham district; Wm. C. Betteridge, Alvin B. Kempton, Francis S. Humphries

and Edward E. Pike in the Stroud District; Wm. M. Purrington, Wm. T. Noall, David Bagley, Edward C. Rich and J. W. Knight in the Bristol district; Wm. J. Mortimer, Geo. H. Dansie and John W. Cook in the Bath district.

The statistical report of the Cheltenham Conference for the six months ending June 30, 1897, was read as follows: Elders from Zion, 15. Local Priesthood, Elders, 6; members, 98; total officers and members, 104; children under eight years, 10; total number of souls, 114. Tracts distributed, 41,561; houses visited, 15,310; houses visited by invitation, 302; Gospel conversations, 1207; in-door meetings held, 185; open-air meetings held, 57; books distributed, 213. Baptisms, 5; emigrated over eight years, 1; children blessed, 2.

The remainder of the time was occupied by Elders Wm. M. Purrington, Edward C. Rich, Edward E. Pike, W. J. Mortimer, and Carl Poulton.

In the afternoon Elders Wm. Crane, H. L. James and W. T. Noall occupied the time. In the evening Elders J. H. Paul, of the Birmingham Conference, and Edwin F. Parry, of the Presidency of the European Mission, addressed the congregation. The meetings were all well attended, and a good spirit prevailed throughout the conference.

At 10:30 on Monday morning a Priesthood Meeting was held at 18 Regent Street, when the Elders reported their labors and received some good instructions from Presidents E. F. Parry and R. Barber.

In the evening a social gathering of the Saints was held, when a very entertaining program was rendered and light refreshments served. All enjoyed themselves and the Elders leave for their respective fields of labor greatly encouraged, and with renewed determination to press forward in the work.

W. C. Betteridge, Clerk of Conference.

THE KING OF SIAM AT HOME.

Prabat Somdetch Pra Paranindr Maha Chulalongkorn Patindr Tepa Maha Mongkut Pra Chula Chom Klao Chow Yu Hua, king of Siam, was born on September 21, 1853, and succeeded to the throne on October 1, 1868; and though only a youth of fifteen he was already the father of two children. His Majesty reads, writes and speaks English with ease, and all conversation between him and the tsarewitch—the present tsar—who visited Siam in 1891, was carried on in that language. His earliest lessons were from an English governess, and these he continued later in life under a European resident, who acted as tutor. In addition to other Asiatic languages he possesses a knowledge of Pali, and his admirers claim that he is also a good Sanscrit scholar. The king's private life is passed in utter seclusion within the *Khang Nai*, or inside, as the harem is known among the Siamese. This Inner Palace is forbidden ground to any man, European or native, except under very special circumstances, and then only when accompanied by a guard of trusted servants. It is safe to assert that no man has ever been personally acquainted, even in a remote

degree, with the life or history of the inmates. The king is the only representative of his sex who lives in this community of women—one amidst thousands! There is a force of female police for preserving order and punishing any unruly members. Flogging with a rattan is resorted to for certain offenses, and only those wives who are of royal birth enjoy immunity from such treatment. A few favored European ladies have been admitted to parts of this Inner Palace, and on the authority of one of them I can state that the "first queen" understands a little English. This is less surprising from the fact that the king had for some years an English tutor for the princes—four of whom are now being privately educated in England, and one at Harrow.

It is doubtful if any European could fully explain the position of the ladies of the harem. Even if the Siamese themselves know they do not impart the information; in fact among them it is contrary to etiquette to make any allusion to the subject. One of the wives is known as the "first queen," and takes official precedence of all the others. Another is often referred to as the second; and sometimes a third is mentioned. These are all near relatives of the king, and, with the other wives of royal blood, take precedence of those who may be regarded as commoners. There is no limit to the number of women that the king may take to wife, and although they may be dismissed at will, to have been admitted as a member of the *Khang Nai*, far from being in any way derogatory, is regarded as an honor. All their children are legitimate.

The king's sisters do not marry, for fear of creating possible rivalry for the throne; neither do his daughters, who remain all their lives in the harem; but perchance some future king may offer them a position similar to that held by their mothers. So jealously are these ladies guarded from contact with the world, that in 1897 an elder sister of the first queen was allowed to drown in the presence of a number of spectators, not one of whom was permitted to put a hand on her, even to save her from certain death.

In common with most of the Siamese, the king is a firm believer in omens, and nothing of importance is done without reference to the Brahmin soothsayers and astrologers who are attached to the palace. As an example, it may be mentioned that on June 25, 1894, his majesty returned from Koh-si-chang, his seaside residence; but as the day was considered unpropitious by the astrologers, the vessel anchored near the mouth of the Meinam until the next day.

The country palace of the king of Siam is called Bang-pa-in. About forty miles north of Bangkok, on the Meinam, are two islands, separated by a narrow channel, not one hundred and fifty feet wide. On the smaller of these is a Buddhist Temple and College, and on the other is the country residence of the king of Siam, which consists of three buildings—the official, the private, and the Chinese Palaces. Each is separated from the other by canals, with which the island is intersected, and which, in places, are enlarged into small artificial lakes. Sluice gates are provided between the canal and river, which serve to maintain the level of the water in the former, and also for flushing; for although some seventy-two miles from

the sea, the tide rises and falls between three and four feet. Through these gates pass the boats containing the ladies of the household, who, to escape public notice, are landed a few feet from their apartments.—C. DIMOND H. BRAINE, *in the Lady's Realm.*

WONDERFUL BIRDS.

THAT there is a consciousness of beauty on the part of birds is plainly shown by the manner in which many of them decorate their nests and surroundings, and, in some instances, themselves. Perhaps it may not be too much to claim that all birds are moved by an artistic sentiment, and that, while most of them are artistic in effect, many are artistic in both intention and effect. The appreciation of what is beautiful is a distinctly marked characteristic of most members of the feathered family, and it is only natural that the desire and ability to create beauty are found in various degrees of development among them. It is only a step from desire of beauty to an effort to produce it; but the effort and accomplishment occasionally bring about strange results, in birds as well as in man. Striking examples of this bizarre form of decoration are found in the motmot, which disfigures its long tail feather in an effort at improvement, and in the hammer-head and gardener-bird, which delight in surrounding their homes with all sorts of bright-colored shells, pebbles, and feathers. Sometimes the exhibition of artistic feeling is carried so far as to confound belief. Were it not for the corroborative testimony of scientific travellers, we might well doubt the tales that come to us of the baya of Farther India, of the gardener-bird, the collar-bird, and the half-dozen other birds whose strangely developed decorative instincts command our admiration and wonder.

The baya is one of the weaver-birds, whose peculiarity is that they build their nests by skilfully weaving into the desired shapes long strips of grass or other material. The nest is a beautiful and ingenious piece of work, and is as compact as felt, with a long rope-like neck which is attached to the limb by a skilful knot, and with entrance and exit by two holes in the bottom. The bird is very sociable, and in Burmah delights to build under the eaves of human habitations, where it is rarely disturbed. Often as many as thirty or forty of the curious, bottle-shaped nests may be seen hanging about one house and swaying gently to and fro in the breeze. These nests are ingeniously planned, the upper portion being divided into two chambers, one for Mother Baya while she is sitting, and the other for Father Baya when he finds time for rest, while below is a large general living-room for the whole family as soon as the young bayas grow strong enough to leave the upper chamber. But the baya does not stop here. Now that creature comforts are provided, there is leisure to gratify his sense of the beautiful. Hardly has Mother Baya settled down when her husband, having put the finishing touches to the nest, hurries away in search of fresh lumps of clay, which he affixes to the inner walls of the nest. Then off again, before the clay has time to harden, to capture one of the fireflies of which there are myriads in the tropics. The living

lamp is secured to the lump of clay, and lights up the little chamber with its phosphorescent glow. Then another and another are captured and fastened to the walls, until the patient little mother has light enough to cheer her during the long, dark night. After that more of the animated diamonds are fastened to the exterior, there to glitter and flash for the delectation of the outside world. What a picture it is for the imagination, the quaint little hut with overhanging eaves nestling in the gloom of a tangled tropical forest, and with the gaily illuminated bird-nest lanterns shedding their soft phosphorescent light through the semi-darkness! However wretched and poor the little cottage may be, for the time being it loses its squalidness and is transformed into a fairy palace.

But even more wonderful are the miniature house and grounds of the gardener-bird, hidden away in the depths of some forest in far-away Papua. In this case the architectural and artistic genius of the bird is not expended upon the nest itself, which is a very commonplace affair, but finds scope elsewhere. One traveller, who had discredited the stories of the natives regarding the bird, gave the matter the most rigid and careful investigation, and as a result declared the work of the gardener-bird to be one of the most extraordinary facts in natural history. According to this naturalist, De Bessari, the bird artist selects a level spot on which is growing a shrub with a stalk about the thickness of a walking cane. This is made the central pillar of the edifice, and serves, at about two feet from the ground, to fasten the framework of the roof to. It is held firmly in place by an embankment of moss built up around the root. After the framework is formed, other stems are woven in and out until a waterproof roof is made. Then a gallery is constructed, running around the interior of the edifice. When completed the whole structure is three feet or more in diameter at the base, is tent-shaped, and has a large arched opening for a doorway. Around the house are artistically arranged grounds, made green and lawn-like by being covered with patches of moss brought hither for the purpose. Bright colored flowers and fruits and fungi are disposed about the premises; and even brilliant hued insects are captured and placed here and there on the grounds to add to their attractiveness. The inner gallery of the house is also decorated with these bright objects, which are removed and replaced as they fade. Moreover, and with evident design, the material of which the house is built is a species of orchid which retains its freshness for a very long time. And all this elaborate work and skill is for the purpose of having a common meeting-place for social intercourse. The nest itself of the sober-colored little bird is placed at a distance from the highly decorated public-house and grounds, and, as already stated, is a very common-place affair.

A WORD FROM BELFAST.

In a late issue of the Star I noticed an article entitled "Assisting the Missionaries," from Brother Thomas Dove, Ashworth. I thought a word or two from the local brethren in the Irish Conference might be given through your columns. The President of the Irish Conference having